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## An Address to the Churches in America,

From Green Plain Quarterly Meeting of  
Friends, held in Clark co., O.

BELOVED FRIENDS AND PROFESSORS OF THE  
CHRISTIAN NAME:—

More than eighteen centuries have passed away, since the gospel was published to the world by Jesus Christ. Although it must be admitted that much has been done through the influence thereof, towards removing the evils under which the world has groaned, the signs of the times indicate that some who have trusted therein, are in doubt of its efficiency for the removal of all evil, and are casting about for something better. Would it not be wise in us to inquire why such doubts exist? Is the deficiency in the gospel itself, or have we embraced it only in part? Have we not neglected the most important practical portion which was intended to regulate mankind in their social relations, and bestowed more attention than is profitable in enforcing uniformity of belief in things in which, as yet, men will differ?—which uniformly, the more it is pressed, the more leads to dissension. May we not learn a profitable lesson from the example of the Son of God, who, while he said much about individual purity, and our duties to each other, evinced no interest in theological abstractions? Has not the zeal which has been manifested by all partisans, to establish their peculiar ecclesiastical systems, been a great cause of the dismemberment of Christendom, and of the neglect of attention to our individual social duties? Jesus said, "If any man hear these sayings of mine, and do them not, I will liken him to a certain man, who built his house upon the sand." Now, if professors have put more confidence in belief than doing, and on that account have neglected to do, wherein have they built? A rock, or the sand?

Is the gospel designed to establish peace on earth? Judging professing Christendom by its league with political partisanship, it may be a profitable inquiry, what denominations offers a guarantee for the entire discontinuance of war? How sorrowful is the consideration that, while the professors of the Christian name recognize the Prince of Peace as Lord and Savior, they are found, in too many instances, sustaining the deadly conflict, and thirsting for the effusion of blood! A lamentable illustration is now before us, in the atrocious war being waged by this nation against the unoffending Republic of Mexico. War is a terrible scourge, under any circumstances; but more glaringly inconsistent when it assumes an aggressive attitude, and that, too, for the purpose of extending the blighting curse of slavery over territory where it has been cast out as evil!

Was it not an injunction of the Jewish law, "If a servant escape from his master, and come unto thee, thou shalt let him dwell with thee, in one of thy gates, in the place which it liketh him best—thou shalt not deliver him up to his master?" Has not this professedly Christian nation bound itself, in a solemn compact, to deliver the escaping slave to his claimant—thereby binding ourselves to do that to another, which we, under like circumstances, would in no wise have another do unto us; and instead of suffering such as have secured their liberty to dwell in our land, we have framed iniquity by law to deprive them of this natural right?

At the same time, we are sending missionaries to Africa, and other heathen lands, so called, where it appears they are freely allowed to disseminate the scriptures, and utter such truths as may appear to them suitable to the condition of the people. Is it not a humiliating consideration, that, in the Southern portion of the United States, ministers of the gospel subject themselves to fine, imprisonments, and even martyrdom, for exercising the privileges that are freely granted in other enlightened portions of the globe?

Did not Jesus, when tested by the Jews as to the tendency of his principles respecting the execution of criminal laws, say, "Let him that is without sin cast the first stone"? And although none but himself appeared qualified to inflict the penalty, he withheld his hand, saying, "Neither do I condemn thee; go, and sin no more." Do not professors of our day insist on the execution of such laws, without regard to the guilt or purity of the executioners thereof; and are not those that consider themselves pure, less scrupulous than he was, in inflicting punishment upon the guilty?—Was not kindness enjoined by him as the means to overcome evil? Who of us would, when guilty, receive it as kindness, to be incarcerated in dungeons, or suspended by the neck? Are not such things advocated and practiced by church members?

Did not Jesus say, "Lay not up for yourselves treasures upon earth"? But where in the wide world shall we go, to find a more mammon-serving people than professing Christians? A people spending large sums in erecting "churches," whilst multitudes are perishing for the means of subsistence!—Thereby evincing more regard for "temples made with hands," than for man, the temple of the living God!

Are not professedly Christian nations distinguished above all others for their conquests? Aggrandizing themselves at the expense of the rights of others! Ministers either sanctioning the wrong, by blasphemously petitioning high Heaven for its aid and blessing in the waste of human life, or silently conniving at these gross outrages upon human society! Only here and there, like some twinkling star amidst the surrounding gloom, can a personage be found of the clerical order, speaking out with moral majesty, and in tones of Christian love, against these heresies.

Did not Jesus say, "The prince of the Gentiles exercise dominion over them, and their governors authority; but it shall not be so among you"? Are not ministers, and others in authority, tenacious in maintaining authority and dominion in the churches, thereby evincing more of Gentileism than of Christianity?

# ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

VOL. 2.—NO. 51.

SALEM, OHIO, FRIDAY, JULY 23, 1817.

WHOLE NO. 103.

Did not this Divine personage say to his disciples, "Ye are the light of the world—ye are the salt of the earth? Have not ministers and churches opposed such as have labored for the promotion of practical works of righteousness recommended by the Savior? Have they not pleaded for the continuance of evils condemned by Him? In view of these things, is it matter of surprise that truth should progress so slowly, and doubt and infidelity increase in the land? Was there ever an age in which the call was more imperative for a reformation in the churches than now?

Friends of every name, we address you under the influence of fraternal feeling, believing the hour has come when Jerusalem should be searched with a lighted candle; and every wrong thing which tends to retard our progress in moral excellence should be cast out of the camp—that every plant which the heavenly Father hath not planted may be rooted up—that when we bring our sacrifices to the altar, we may remember with lowliness of spirit, that justice, mercy and humility are the incense which the Supreme Intelligence delighteth to receive. The exercise of these estimable virtues, we are persuaded, will utterly destroy superstition, bigotry, and an idolatrous worship, together with that loathsome spirit of caste which prevents the exercise of gospel freedom in a more universal co-operation for the enlargement of the human race.

When we shall have learned the immutability of truth, that light can never coalesce with darkness—that the spirit of the gospel is active and energetic, not confined to cells and closets—that it rests not on a worldly expediency—that right is always expedient, and to do justice the best of policy—that the spirit of gentleness, of kindness, of forgiveness of injuries, is stronger than death—that love is the strongest power—but it is God governs the universe, by it He is now moving upon the world of mind, and by it He will ultimately triumph; and the sound of battle, the cry of the wounded and dying, the clanking of Slavery's blood stained chain, shall no more be heard, and all men shall acknowledge the universal brotherhood of man—when these gospel truths shall be learned and practised upon, may we not expect an absolute religion to be established upon such a permanent basis, that all the combined influence of skepticism and a false theology will not be able to prevail against us? That we may attain so triumphant an issue is the earnest desire of your friends in the cause of truth and holiness.

Signed by direction and on behalf of the Meeting aforesaid, held 17th of the 5th mo. 1817.

RICHARD WRIGHT, } Clerks.  
RUTH DUGDALE, }

P. S. Papers advocating the cause of Christ are kindly requested to give the fore-going an insertion.

## The Fugitive.

BY EDMUND JACKSON.

We had the pleasure, recently, of an hour's conversation with Jonathan Thomas, a fugitive from the "domestic institution" of Kentucky, and heard from him a brief account of his escape from Slavery, and the dangers and sufferings he encountered in effecting it.

Henry Beale, a wealthy planter, of the county of Lexington, and about eighteen miles from the city of Lexington, was, by the laws of Kentucky, entitled to his service or labor."

Beale was what is termed a kind master, and treated his slaves as well as the nature and condition of servitude permits. Nevertheless, Thomas said, "I had from childhood a great wish to be free." After attaining the age of manhood, he made an agreement with his master to buy himself for one thousand dollars; to be paid, as he could, by over-work, earn small sums and deposit them with his master on account of the purchase. At the time of his master's death, in June last, he had paid very near four hundred dollars, and he was then thirty-three years old. Supposing him to have continued to pay for the future in the same ratio, he would have paid the whole sum, and obtained his freedom at the age of fifty-two; sickness, casualties, and other contingencies excepted. The simple interest on his yearly payments would, in that time, have amounted to nine hundred and thirty dollars more, and thus, in reality, this kind master who had so disinterestedly permitted a favored slave to emancipate himself, would have really received, over and above the fair daily earnings of a slave during these thirty-one years, (supposing the arrangement to commence when the slave was twenty-one years old,) nineteen hundred and thirty dollars, for a negro fifty-two years old, if measured by Time's hour glass; but, if computed by labor done, and the wear and tear of excessive over-work, incited by the hope of freedom, we think he would have found the infinitude of severity pressing upon his shattered frame.

These reflections have pressed themselves upon us, because this method of emancipation accords with the popular idea, and meets, too, the popular notions of justice and freedom, when applied to the relation of master and slave on the subject of emancipation.—People who pass for very honest folks, are shocked at the idea of stripping the slaveholder of his property without pecuniary compensation, and will not stop to inquire by what right or justice he holds that property, or who must be literally and truly robbed to pay him for it. It is obvious, however, that emancipation can never, to any extent, be realized by the over-work of the slaves themselves; for none but the comparatively favored few, who have some mechanical trade, can hope, by any possibility, to earn enough by over-work to purchase their freedom.

At the time of his master's death, Thomas was absent at work at his trade, which was that of a millwright. On his return home soon after, he found his master's son, John, in possession of the estate. This son he represents as a true specimen of "the chivalry,"

who never earned anything, but spent all he could get. He wanted money, and the ready, and indeed only source in the slave communities to get it is to sell a negro, and thus in a short time the stock of a plantation disappears.

The slave-trader made his appearance at the old homestead, and one after another was sold off, and Thomas soon learnt that he also was about to be sold to the trader. "I told master John," said he, "that I had agreed with old master for my freedom, and had paid him four hundred dollars towards it." John said he knew nothing about it, if it was more, he cared nothing about it, if it was so—but he must be sold, and there was an end of it.

All his long cherished hopes of freedom were thus in a moment blasted, and what was probably worse, he was to be forever separated from his wife and children, driven to the Southern slave-shambles, and consigned to the cruelties of the cotton or sugar plantations. This appalling prospect determined him to face the hardly less appalling alternative of flight. His wife, who was free, and two children, he induced a cousin to accompany and assist as far as Buffalo, on their way to Canada, whither he was to follow by another route as soon as he could. "I started," said he, "from the old plantation, the latter part of July, with my knapsack of clothes and provisions strapped to my back, and took the road for Ohio, travelling in the night, and hiding in the woods or swamps in the day-time: on the morning of the third day, just at dawn, and as I was about to quit the road for the swamp, I heard the tramp of a horse close behind me. I turned my head and saw at once it was master John; at the same moment he hallooed to me to stop. I did not answer, but ran. He started his horse and said, 'damn you, if you don't stop, I'll shoot you.' He had spurred so hard he could not stop his horse when he came up to me, but passed on, and before he could turn back I had jumped the fence, and with all speed I ran for the swamp. He soon followed, and had nearly reached me when he came upon softer ground, and his horse missed so that he could not reach me. He then fired a pistol, and wounded me severely in the right ankle. I fell forward upon my hands, felt very faint, and my eyes grew dim; but in a moment this passed off, I rose upon my feet, hastily unbuckled and threw off my knapsack, ran for the swamp, which I soon reached, and plunged into tangled growth of briars, where a dog could scarcely follow. I made my way through as well as I could and soon came upon a small stream of water which parted the briars so as to leave room enough, by stooping and dodging, to pass between them. I waded in this little river for miles, through the swamps, and made my way to the mountains, which I reached about two o'clock, as near as I could judge. I sat down and examined my ankle, which had become swollen and very painful. I picked out with my knife three shot near the ankle bone, and four more near my shin-bone, cut a bandage from my shirt and bound it up as well as I could. For the next three days I had not a mouthful to eat; nor could I have swallowed it if I had; I was so broken down by fear and trouble."

Let us, for a moment, contemplate the situation of this poor hunted fugitive, sitting on the hills of Kentucky, alone in his despair—sick at heart, wounded, without money, food, or clothes, save what he had on, a pice set on him, and every man's hand, for hundreds of miles on every side, against him.

The wanderings of the last of the Stuarts through the wilds of Scotland, upon his flight from the field of Culloden, his hairbreadth escapes, the sufferings he endured, and the manly fortitude with which he encountered those severe trials, have been said and sung the world over, and enlisted the world's sympathy and admiration. And yet the dangers which Charles Edward braved, and the sufferings he endured, we venture to think were less than those which this poor ignorant negro encountered. Every man, woman, and child, among whom the former sought refuge, were intent, at every sacrifice, to succor and save him from the fangs of the soldiers who hunted him. Every man, woman, and child, in the slave States, are bent upon arresting the fugitive slave, and none may aid or succor.

How Jonathan Thomas contrived to elude his pursuers, and for eleven weeks drag his weary way, crippled as he was through Kentucky, Virginia, and Maryland, to Baltimore, where fortune favored him, is more than we can conceive. Nor is it well yet to divulge the ways and help which sometimes avail with a stout heart and determined resolution, to free a slave from American bondage.

From Baltimore to Boston, by a rare combination of fortunate circumstances, he was enabled to travel with ease and despatch.—By another turn of good fortune, he was directed to call upon the slave's friend at Boston, who immediately administered to his wants, and placed his wounded leg under surgical advice. Upon his first arrival it was painful, and to our common nature humiliating, to observe the fear and suspicion that haunted him in the presence of white men.—It required some little assurance to convince him that they could be his brethren. His untutored gratitude and joy, when this truth was realized, would have touched the heart of the most inveterate despiser of his race.—In one week after his arrival, he was comfortably seated in the cars on the Western mail-road, with all the means necessary, of reaching his anxiously expecting wife and children in Canada.

Doubtless there are many under whose eye this brief narrative of a common occurrence may fall, whose misfortune, or it may be whose fault it is, to feel no interest in, or look with contempt upon a manly struggle and heroic achievement, when performed by one of the despised race. Let such remember that the negro is none the less their brother, and that he is "God's image, though carved in ebony"; and let the Christian and

the citizen, by such occurrences as this, be ever reminded of the gross hypocrisy and wrong that prevails in this boasted land of freedom, and is sanctioned and is sustained by the Church and State, of which he is an equal and responsible member.

The Free Church of Scotland and American Slavery.

To the Venerable the General Assembly of the Free Church of Scotland, indicated to meet at Edinburgh, on the 20th day of May, 1817, the Petition of the undersigned, Elders, Deacons, Members, and Adherents of the Free Church,

HENRY SHEWELL,

that your Petitioners believe that Government made of one blood all nations of men and that the holding of rational beings in forced and continuous servitude without a direct permission from God, and especially where liberty has not been forfeited by any crime against society, is totally irreconcilable with the first principles of equity and humanity as opposed to the letter of the moral law, and to the spirit of Christianity; and that so small confirmation of this appears in the fact, that modern slaveholding has anxiously relied for its support on the exclusion of scriptural knowledge from the mind of the slave; and that the claim of property in man, as in goods and chattels, has been maintained otherwise by the outrageous disregard of the most sacred rights of human beings, especially by the disallowance or infringement of the marriage tie, and reckless violation of all domestic and spiritual relations—your Petitioners deem it to be the duty of every Christian, to aid in the immediate and total subversion of a system, proved to be not merely vicious in its abuses, but necessarily sinful in itself.—And in an especial manner do they deem it to be the duty of Christian Churches, situated where such slaveholding exists, (as in the United States of America,) to use their influence for its extinction, both by faithful and persevering remonstrance with the civil powers, and more directly, by righteous interpretation of God's word, and impartial application of Church discipline.

That your Petitioners deeply lament that the Presbyterian Church in America is, in this matter, to a fearful extent, walking disorderly; and inasmuch as that Church has lifted up a faithful testimony against the practices of slaveholding, and, in its last letter to your venerable body, has proclaimed its firm determination "not to meddle with" it—inasmuch as that Church is, without resistance and remonstrance, obeying laws the most odious, the most diametrically opposed to the commands of the great Head of the Church,

and contendedly leaving millions of fellow-countrymen in a condition of inability to search the scriptures, wherein is to be had eternal life—inasmuch as that Church has publicly declared, that holding our fellow-men in slavery is no sin calling for Church censure or discipline, and accordingly admits to its communion slaveholders such, generally, whatever be the circumstances in which they continue to hold in bondage their fellow-beings.

That in the opinion of your Petitioners, Christian Churches throughout the world are called upon to unite in attempting, by solemn remonstrance and rebuke, to rouse the Presbyterian and other slaveholding Churches in America to a sense of their sin and responsibility.

That it consists with the knowledge of your Petitioners, that an assertion has been made in the General Assembly of the American Presbyterian Church, to the effect that the Free Church of Scotland holds precisely the same views on slavery as are held by the American Presbyterian Church; and that it is with concern your Petitioners have observed the influence of the Venerable Assembly, not so positively employed in favor of such interpretations of Scripture as the friends of slavery proceed upon, at least not exerted in opposition to them.

That if the Bible recognizes, by its permanent precepts, the relation of slaveholder and slave, your Petitioners do not see how, as a Church, you can consistently oppose slavery at all; or how the fellowship you have pledged to the abettors of that system may not be protracted indefinitely, to the great discouragement of the best friends of religion and liberty in America, as well as elsewhere.

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## COMMUNICATIONS.

### Slave Labor Products---No. 2.

FRIENDS EDITORS:

Before proceeding with this number of my series, permit me, with all deference to your *reto power*, respectfully to request that you will condescend to me the right to judge whether what I write be "necessary to a correct understanding" of my views. You will thus be saved the trouble of curtailing, mutilating or interpolating for me; I shall have some assurance that what I write will be published as I arrange and prepare it, and your readers will sometimes be favored with both sides of a subject on which they would otherwise have to decide from hearing one only.

#### GARRISON'S EDITORIAL.

This subject of slave labor produce, says Garrison, "must be left to the individual conscience." He quotes from Paul, "Let every man be fully persuaded in his own mind," &c. "To him that esteemeth any thing unclean to him it is unclean," &c. "Can any one tell what peculiar relevancy there can be in such advice to the subject under consideration? How will the same precepts sound when applied to the pro-slavery church member, the Whig, the Democrat or the Slaveholder? Why not leave such to their individual conscience, also? Can any one find a reason satisfactory to his own mind for thus discriminating?

Friend Garrison informs us that he is not willing to discuss this question! He is not now willing to assist in leading his friends out of an "error" as he terms it, although he was instrumental in involving them in it. Many are indebted in part to the arguments he has used for their "conscientious scruples" on this subject. He once laid down, as a settled principle, the following declaration:

"I hold this truth to be self-evident, that no transfer, or inheritance, or sale of stolen property, can convert it into just possession or destroy the claim of the original owner, the maxim being universally conceded to be just, that the receiver is as bad as the thief."

This was heralded forth to the world through the Liberator, and who at that time would have believed that the editor would have ever abandoned that "self-evident truth," without showing conclusively that the position was false, or that he would deny the privilege to others either to prove or confute the proposition? He appears disposed to permit his friends to stay off into the same "error" from which he believes himself to have been so fortunately redeemed, pursuing after that bubble of a self-evident truth which he has put them on the track of!

For such treatment I think we have just cause to complain of our once admired champion. If we have any thing from his pen to eradicate the conviction, that we cannot innocently use the proceeds of unrequited toil, and to upset the above axiom or prove it but a chimera, it must be found in his late editorial—in the declaration that there are "difficulties" in the question—that there are a "thousand others" of vital importance—in the assertion that the Abolitionists are "innocent," but others are "not innocent" in using those products—in a quotation from Paul that "to him that esteemeth anything unclean to him it is unclean," and in the comparison of other systems of oppression with that of slavery!! &c.

Is it possible that W. L. Garrison has been convinced by such reasons that the "self-evident truth" that "no transfer, or inheritance, or sale of stolen property can convert it into just possession," is, and always was, an "error," or that "self-evident truths" are to be abandoned upon such evidence? The disunionist would, as I conceive, have less cause for surprise, and less for complaint, if Garrison would now reverse his course upon that question, and assign similar reasons for such change, and then decline a further investigation.

The Free Produce question was a conspicuous item among the measures avowed by the parent society—Disunion was not. "No casuistry" has settled the disunion question "like a moral axiom." Garrison, although he seems to have forgotten it, has thus settled the free produce question. The use of the Union is claimed by a class of the anti-slavery people as a means of abolishing slavery. No such claim I presume will be seriously made upon the use of slave labor goods as a means of removing the evil. The "difficulties" of withholding all support to the Union are much greater than those of refusing the use of slave labor products, and all the arguments used by Garrison in his editorial would, it appears to me, apply with more force to his case, were he to abandon the disunion ground, and present to his readers a similar defense for his course.

After reading and re-reading that editorial, and seeking in vain for any logical argument in it, many of his friends will still be compelled to adhere to an old-fashioned idea, handed down by John Woolman and his contemporaries—thoroughly examined and found

\* This insinuation that we would exclude one side of a question while we admitted the other, is entirely destitute of foundation. It has not the least semblance of truth, and we are unable to conceive how it was possible for the writer to think otherwise when he penned it.—Eons.]

true by the old school abolitionists of 1790, and re-endorsed by an equally devoted band in 1833, that the slaveholder and the consumer of his commodities, together with all the complex machinery pertaining to the process of their production, transfer, traffic and consumption, constitute one great "slaveholding firm," all acting in harmony—no part of which can be spared without detriment to the rest, and that the consumer is, especially, the main spring which gives to the whole, motion, energy and vitality.

If then, we are bound to be "rigidly consistent," should we not take down the motto, "No union with slaveholders," until we shall have become disentangled from this vast "slaveholding firm"? The disunionist who cleaves to it holds in one hand the motto "no union with slaveholders," and in the other the tempting bribe to the slaveholder, "Give us your cotton, and your rice, and your sugar, and we will give you our money; but if you liberate your slaves you cannot furnish it so cheap—we will then patronize him who wrecks those articles from his victim without compensation; we are abolitionists, it is "innocent" for us to buy of him who can sell cheapest without regard to the mode by which he procures his goods."

The Fosters, the Pillsburys, the Jacksons, and other non-abstaining abolitionists, says Garrison, need no certificate of their devotion to the cause of the slave. Those may all be good abolitionists, which is not saying they might not be better. Pulpit labor is often mistaken, however, for practical work. Politicians are often set down as true patriots and great champions of human liberty, when there is not perhaps a single act they have performed to merit the character imputed to them, save those of public speaking in behalf of freedom. This they have done with less pecuniary compensation, and no more hope of acquiring distinction and eminence than has the anti-slavery lecturer. Such may, or they may not be the true friends of human freedom. What we want is practical work as well as preaching. If W. L. G. had been arguing the other side of the question, I doubt not it would have occurred to him to show that C. C. Burleigh, Lucretia Mott, and other free produce anti-slavery laborers possessed all the requisites of the above named with the additional evidence of their fidelity to the cause, that they make sacrifices to procure the unstained productions of free labor.

As to those he speaks of as "needing no certificate" &c., those of them I have heard, would surely be entitled to a clear "certificate" from the slaveholder for their warm advocacy of a doctrine most essential to the existence of his "peculiar institution," which may be properly termed, "COMMERCIAL UNION WITH SLAVEHOLDERS."

#### B. B. DAVIS.

ATWATER, Portage co., July 12, '47.

#### EADS. BUGLE:

I am not in the habit of attending religious meetings much of late, but having heard that the Rev. B. White of the Methodist Episcopal Choir in Limaville, Stark co., would preach a sermon on Sunday the 11th, to prove Garrisonism infidelity, and Garrisonians Infidels, my curiosity led me to the place by the time appointed.

My desire was somewhat increased from a knowledge of the fact, that more or less of those about to be denounced would be present, and that the Rev. Bro. had boasted of his ability to exterminate that kind of game, when provided with his "skunk gun;"\* in short, I supposed that he was to them what David Crockett was to "varmints," a perfect terror.

The meeting opened after the usual manner, a hymn and then a prayer, but, as abolition was about to be preached down, it was necessary that anti-slavery be prayed up, so the brother spoke of the iniquity of the Mexican war in the main, but prayed God to bless our rulers, leaving no cause for complaint by either party.

After taking for a text as much of Jude's general epistle as he found from the 14th to 19th verses inclusive, he trusted to Jude as the best commentator on his own writings, and to read the balance of the epistle.

Extreme physical debility consequent upon extraordinary labor while in attendance on Conference may have been the cause, but our brother never referred to the text afterwards.

The Bible laid aside, he made one bound to the French revolution, landing in the spot where human blood was flowing most freely. This he informed us was the result of infidelity, and as an opportunity here presented itself to kill two birds with one stone,

the cause of this infidelity was very Protestantly laid to the teachings of the Catholic Church.

Some, like myself, no doubt, were beginning to wonder about this time what all this had to do with Garrison's infidelity, while to those acquainted with his peculiar faculty of connecting effects with causes that have no relation to them, it was perfectly plain. However we were not kept in suspense more than half an hour, as the next effort was to prove Robert Owen as identical with the Marats and Robespierres, of the French revolution. This I thought decided.

\* When challenged some time since to a discussion of this same subject, he refused on the ground that he had left his skunk gun at Pittsburgh. As he has just returned from Conference he probably brought it with him.

B. C. GILBERT.

## ANTI-SLAVERY BUGLE.

SALEM, JULY 23, 1847.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

#### Annual Meeting.

The next Annual Meeting of the Western Anti-Slavery Society will be held at New Lyme, A-shabula county, on Wednesday, Thursday and Friday, the 18th, 19th & 20th of August, commencing at 10 o'clock, A. M.

Let the friends of Freedom come up in multitudes to the gathering! Let there be such an assemblage as will make glad the heart of the slave, and hasten the day of his redemption!

Let all who can possibly attend be there. At a time like this the friends of liberty have not a single man to spare. Now is the hour of action—zeal, energy and firmness are needed now. We must not suffer the victor's shouts of triumph that come up from the plains of Mexico to drown the voices of those who are pleading for humanity. We must not allow the National exultation for triumph upon the battle-field, and the frenzied love for military glory to roll over the land without an effort to restrain them.

Our duty is plain, our work is before us, and the present is ours to labor in. Shall we be faithful to the trust reposed in us, or recreant to the high duty we owe our country, the world, our brother, and our Creator?

Beside the advocates of emancipation in the West, we expect to have with us on that occasion, Wm. Lloyd Garrison, James N. Buffum, Frederick Douglass, Stephen S. Foster, and perhaps others.

LOT HOLMES,  
Recording Sec'y.

#### Anti-Slavery Meetings.

J. W. WALKER and N. N. SELBY will hold Anti-Slavery Meetings at the following places:

Chagrin Falls, Saturday and Sunday, 31st of July and 1st of August.

Ravenna, Tuesday, August 3d.

Akron, Thursday, August 5th.

Massillon, Saturday and Sunday, 7th and 8th.

The above meetings will all commence at 10 A. M. except that at Chagrin Falls which will commence at 2 P. M.

Hiram S. Gilmore and the choir of the Cincinnati High School will participate in these meetings.

Will the friends make all necessary arrangements?

S. BROOKE,  
Gen. Agent.

#### The Chicago Convention.

This Convention is one of the most important political gatherings that has assembled for many years, and one in which the people of the West and of the North have felt great interest.

The brother made the amende Priestly, vindicating himself from any desire to prevent the spread of the genuine article, and the old man proceeded to state time and place of holding meeting, &c., &c., and finally presumed so far as to tell brother White that "he had been eating the flesh off his own arm."

The Priest informed him he must take his seat; having said all he could be permitted to there. By this time considerable confusion prevailed in the house, and many who would gladly have been out, seemed afraid to move, the Rev. brother having so fully impressed them with his authority on the one hand, and the majesty of the law on the other. But Yankee ingenuity is a match for everything, and just at this crisis one of Jonathan's sons call'd out very pathetically, "May I go home?" No hostile demonstration following this request, the audience began to make for the door, and in a short time that sacred building was emptied of its motley group.

I am not obnoxious to the charge of being particularly friendly to the Garrisonian scheme of emancipation, and all I ask for him or his friends is that they may have a fair chance to vindicate themselves from what they deem false or slanderous charges. Such treatment as they received at the hand of brother White, is of the same stripe of Paddy's, when the villagers tied the stones all fast and let the dogs loose upon him.

Joel McMillen of Salem came up on purpose to listen and reply, if needful, to the sermon, but denied the liberty of even giving out an appointment in that house under penalty of having all the artillery in the country not engaged in actual service in Mexico bear upon him, with drew to the street, when he announced that the sermon would be reviewed in the Disciples' church as soon as they could convene.

Brother White's residence is fixed in Salem (wisely I think) for the coming year, so that he will have frequent opportunities of coming in contact with what he is pleased to term "the small fry of Garrisonism." Will they see that the brother's labors for their good is not lost upon them, particularly I. T. who, I am told, he likens to one good fish in a barrel of spoiled ones: beginning to taint a little.

B. C. GILBERT.

them together. We are not of those who affect to despise wealth, or to be uninterested in the means for its acquirement. On the contrary, we would rejoice to have all the resources of this country and of the world fully developed; we should be glad to see wealth abound on every side, and all mankind in the enjoyment of such portions of it as will most conduce to their own happiness. We gladly hail the commencement, and how much more the completion of every feasible plan for the production of wealth, not of fictitious, nominal wealth, but that which is real. We would have our country so intersected by railroads, so traversed by canals, so connected by highways on land and on water, that every article which the farmer, the mechanic, or the manufacturer produced might be readily transported to where it was most needed. We would have its mineral treasures brought up to the light of day, its soil clothed with fertility, and its very rocks and ice made available for man's enjoyment.

The object which the members of the Chicago Convention came together to promote is national in its character, and it was fitting that a general interest should be felt in it. Of this we do not complain; but it is a cause for deep regret that while so much interest is felt in a question of dollars and cents, so little is manifested in regard to human rights. There are two kinds of Internal Improvements—the one digs canals, builds railroads, deepens rivers, erects light-houses, secures harbors; the other enunciates great truths, applies principles, tears down error, builds up righteousness and purifies the soul. As the latter is immeasurably the most important it should receive greater attention; but such is not the case. The Internal Improvement of the country is regarded as of more moment than the Internal Improvement of the man. Men will do more, and give more to deepen the channel of a river and improve its navigation, than to multiply works of benevolence and love. They will labor harder to obtain a charter for a rail-road, than to procure a universal charter of man's right.—Lake navigation is more attractive to them than practical righteousness—the building of light-houses of greater interest than the weightier matters of the law.

The Whigs profess to condemn the Mexican war, many of the Northern Democrats are sick of it, it has already cost the nation thousands of lives, while half a million of dollars a day would probably fall short of the actual expense to which the people are subjected by it. If it is regarded merely in a business point of view, as a transaction which involves the risk of life and property as does lake and river navigation, it must be conceded to be more important than the latter. Take, for instance, the last twelve-month, and we hesitate not to affirm that all the snags, and sawyers, and sand-bars of the western rivers, and all the rocks and lee shores of our lakes have not occasioned one-tenth so great a destruction of human life as the balls of the Mexicans, and their ally the vomits; and as far as the glory required for the sufferers by these respective modes of death, we think the balance is decidedly in favor of the former. So far as the loss of property is concerned, no one, who understands enough of arithmetic to add together the various items of enormous expense which the war has cost, can avoid the conclusion that it is a greater pecuniary loss by far than all which result from our lake and river accidents. Yet we hear of no great Anti-Mexican War meeting at Chicago or elsewhere, embodying its sentiments in strong resolutions, and appointing its committee of eighteen—each committee representing a State—"to gather statistics and present the same to the Congress of the United States," as did the River and Harbor Convention. The call for such a meeting would fall upon heavy ears, the hearts of such as should respond to it are worshipped at the shrine of Mammon. The American people place money above man, and exalt policy above principle. The system of Internal Improvement which is most attractive to them, although it may increase their wealth, is not of the kind to elevate and ennoble them, and promote their growth in those things which, above all others, best become a nation—Justice, Mercy, and Truth.

#### Religious Instruction of the Slaves.

In another column will be found a letter over the signature of "Philodoulos," which first appeared in the Liberia Advocate, and is a fair specimen of the means which must be resorted to by the Colonization Society in order to retain any degree of favor with a slaveholding and pro-slavery public. And although it is somewhat singular that a Society which is pre-eminently pious, and one of whose strongest claims to popular favor is to be found in the fact that it is the pet of D. D., and of Reverends and Right Reverends, should bring forward the testimony of an infidel! concerning the religious instruction of slaves, yet it is none the less acceptable to us because of the source whence it emanates.

The reasoning of this slaveholder is certainly very ingenious, and judging from his own statement we incline to the belief that the last argument he used outweighed all the others, and was the means of inducing him to give his slaves religious instruction: namely, "That I would be no loser, but a gainer, by giving them the gospel." This exemplifies

the reasoning of this slaveholder is certainly very ingenious, and judging from his own statement we incline to the belief that the last argument he used outweighed all the others, and was the means of inducing him to give his slaves religious instruction: namely, "That I would be no loser, but a gainer, by giving them the gospel." This exemplifies

take honest care of every thing that belongs to them? Remember that God requires this of you, and if you are not afraid of suffering for it here, you cannot escape the vengeance of Almighty God, who will judge between you and your masters, and make you pay severely in the next world, for all the injustice you do them here. And though you could manage so cunningly as to escape the eyes and hands of man, yet think what a dreadful thing it is to fall into the hands of the living God, who is able to cast both soul and body into hell!

4. You are to serve your masters with cheerfulness, reverence, and humility. You are to do your masters' service with good will, doing it as the will of God from the heart, without any sauciness or answering again.—How many of you do things quite otherwise, and instead of going about your work with a good will and a good heart, dispute and grumble, give saucy answers, and behave in a surly manner! There is something so becoming and engaging in a modest, cheerful, good-natured behavior, that a little work done in that manner seems better done and gives far more satisfaction than a great deal more that must be done with fretting, vexation, and the lash always held over you. It also gains the good will and love of those you belong to, and makes your own life pass with more ease and pleasure. Besides, you are to consider that this grumbling and ill will does not affect your masters and mistresses only. They have ways and means in their hands of forcing you to do your work, whether you are willing or not. But your murmuring and grumbling is against God, who hath placed you in that service, who will punish you severely in the next world for despising his commands."

#### A Word of Encouragement.

We have recently received kind and encouraging letters from our friends Ruth and Joseph Dugdale. We thank them for these tokens of their sympathy, and although designed only for ourselves, yet we think there are some portions of them that our readers will be interested to see, and which we hope the writers will excuse us for publishing.

The following extract is from the letter from Ruth:

"So strong are the moral affinities of those who labor on behalf of the oppressed, scarce any other introduction is requisite than the knowledge of their mutual interest in one common cause dear to their best feelings.—They name and labors for humanity are so familiar from frequent mention among our mutual friends in Eastern Pennsylvania (during our recent visit there) that although we have never mingled in person, I feel much more like addressing a sister than a stranger.

"I have sometimes thought if no other good should result from the promulgation of abolition principles than their tendency to destroy sectarian exclusiveness, remove sectional prejudices, overcome the spirit of caste, fusing as it were into one the souls of those who seek the promotion of peace on earth and good will to man; if no other object be achieved, the labor of reformers will not have been in vain. Indeed, out of this have grown other reforms promotive of human progress, and highly cheering to the heart of the philanthropist, no matter in what country or clime originated; such the community of feeling so beautifully described by the true-souled and gifted Lowell.

"When a deed is done for Freedom, thro' the broad earth's aching breast,  
Burns a thrill of joy prophetic trembling on from east to west."

And again he adds:  
"For mankind is one in spirit, and an instinct bears along,  
Round the earth's electric circle, the swift flash of right or wrong,  
Whether conscious or unconscious, yet humanity's vast frame,  
Thro' its ocean sundered fibres feels the gush of joy or shame;  
In the gain or loss of one race, all the rest have equal claim."

Though we may oft toil wearily, because we see not fruits commensurate with our wishes, still is there not much to stimulate us to continued effort in the high privilege of companionship with the true-hearted of the world! sowing seed that will sooner or later (whether we behold it or not) bring forth abundantly! This blessed promise should cheer the desponding mind. "My word shall not return void, but shall accomplish the end whereunto I sent it." Our Father's truth spoken in gentleness and love has accomplished, will accomplish mighty deeds again."

Joseph writes as follows:

"A line being allowed me here I cheerfully occupy it in order to express my cordial approbation of the efficient labors of our devoted friends Walker and Selby at this place on yesterday and to-day (6 mo., 30th and 7th mo., 1st.) Walker is a stalwart man, a Bonnager in every truth. Selby is not often surpassed in earnestness, carrying conviction to the heart of the listener that the rights of human nature in his estimation are above color, caste or creed. They tarried at our house, and refreshed us with their presence. May God bless them in their labor for the overthrow of the terrible Bastile of oppression.

"I have been very near the gates of death, and when just ready to pass away from mortality, was made to rejoice that while I had strength and some small means, I gave them, feeble though they were, for the redemption of the slave. I look upon death in a different light from the masses. When near its portals all before me was bright as the sun.

I mourn that Christendom is expending its power in proselytizing to mere sect while imbruted humanity is trodden in the dust. It would give me incalculable pleasure to be present with you at the coming anniversary, for now that through the instrumentality of

the blessed cold water my shattered system is being renovated, I would again inhale the high-toned atmosphere where anti-slavery truth is as a consuming fire.

The convention here commenced in our meeting house on First day morning at 9 o'clock, and when the hour of 11 arrived, the meeting of Friends commenced, and the spirit of the Lord being there, liberty spread out her white banner, and friends Brook, Selby and Walker were free to utter words of exhortation to the people; and we were altogether with one accord.

\* \* \* \* \*

"I have never met with thy Elizabeth, yet I feel to love you both as earnest and faithful heralds of 'the good day coming.'

"I send you my benediction, desiring your hearts may be nerved for every conflict.—That a right spirit may be with you—that without concealment and without compromise you may continue to speak the truth, the searching truth in love.

For freedom and the right, thy friend,  
JOSEPH A. DUGDALE.

#### Subscription to sustain the Anti-Slavery Movement.

Amount heretofore published,	\$272.15
Cincinnati,	150.00
Green Plain,	14.25
Harveysburgh,	5.50
Cadiz,	5.00
	\$175.91

Will not every town and neighborhood wherever there is one Abolitionist, report itself at the Anniversary Meeting, by contributing to the fund of the Society and forwarding the amount at that time?

Friends of the Slave! if no one can attend, will you not send from your respective neighborhoods donations by mail, at least ten days or two weeks previous to the 18th of August, and in all instances write the name of the contributors, together with the amount contributed and the place of residence, so that they may be recorded after the Anniversary Meeting is over. Direct to James Barnaby, Treas., Salem, Col. co., Ohio.

Some of the Abolitionists in the East who were prevented from attending the Anniversary Meeting of the American Society, forwarded the amount of what they would have expended in attending—will not those who cannot be at the Anniversary of the Western Society, follow their example?

S. BROOKE, Gen. Agent.

A Wesleyan Methodist.

The following extract of a letter from H. W. Curtis will show the position of at least one Wesleyan Methodist.

"Our meeting in August was not large, but those in attendance seemed much interested. At the intervals between meetings many gathered in groups, and gave evidence, by the engrossedness with which they conversed, that what we had said had not fallen upon the ears of idle listeners. Considering the unpopularity of our views, what, but a strong apprehension of their truth, can excite so much interest? The fact is, dead as the public conscience seems to be, the people are not at ease in their guilty position.

"As we brought our charges against the Church, who do you imagine was on hand for their defense? None other than Mr. Hamlin, the Wesleyan Minister whom you met in debate but a few days previously.—He apologized for the infamous resolutions of the General Conference of the M. E. Church of '36, very similarly as I have heard the priests of that church do. He said that the Methodist Episcopal, Presbyterian, Baptist and Disciple Churches were not what they should be. But yet they were reforming, were on the advance. His duty to them, therefore, was to call to them to come on, and not to denounce them as anti-christian bodies. I scarce ever witnessed a more servile attempt to soothe the conscience of a profligate church. And is this Wesleyan anti-slavery? If so, what an imposition!"

Remembering the way Mr. Hamlin talked during the discussion at Mt. Union about "setting the slave's loose," and "withholding their civil rights until they were prepared for them," we are not surprised to hear of him as above. In his defense of the anti-slavery character of the U. S. Constitution, he excused the framers of it for the insertion of the three-fifths clause, by saying it was done to equalize the representation, that had it not been allowed the South would not have had near so many Delegates in Congress as the North.

A WORD TO WHOM IT MAY CONCERN.—In sending out bills last week to subscribers in arrear for two years, where there was more than one paper going to the same P. O., we marked the notices then published, so as to call attention to it, that a settlement might be made. We say this, so that none who received a marked copy need think we meant to distinguish them from others who were indebted for the same amount.

PRISONER'S FRIEND.—The proprietors of this interesting paper have made arrangements with Edmund Quincy, for a weekly contribution of three columns from his pen. Quincy is one of the best reformatory writers in the country, and we hope his connection with the paper will increase its circulation as it will its interest.

The Prisoner's Friend continues to be published in Boston at \$1.50 per year.

#### H. W. Curtiss & J. Preston.

The presence of these friends on the Reserve at least two weeks previous to the Anniversary, is especially desirable. As we know not where a letter would reach them, we take this method of requesting their attention, and shall expect to see them in Salem as soon as their arrangements will permit.

Will those of our subscribers who have an opportunity so to do, inform them of the above?

#### Meeting at New Franklin.

Jas. Barnaby Jr., and Benj. S. Jones will hold an Anti-Slavery Meeting at New Franklin, Stark co., on Sunday, the 1st of August, commencing at 10 o'clock, A. M.

It will be seen by a Petition from two thousand members of the Free Church of Scotland, which will be found in another column, that the discussion of American slavery still continues to be agitated in that body, as we hope it ever will be until the church proclaims that she has no union with slaveholders.

HENRY CLAY BAPTIZED.—We learn from a correspondent of the Baptist Banner, that the Hon. Henry Clay was baptized on the 22d ult., in one of the beautiful ponds on his own estate, near Lexington. He united with the Episcopal Church, but demanded immersion.

We thought the commandment was "Repent, and be baptized." Perhaps we are mistaken, and shall find on referring to it that it reads, "Be baptized, and repent." Henry Clay must certainly have thought that this was the correct version unless he is a very bad man, else he would never have dared to be plunged beneath the water as a baptismal rite, while he claims God's image as his property.

#### Chicago Convention.

The subjoined resolutions were adopted by the Chicago Harbor and River Convention, with great unanimity.

First, That the Constitution of the United States was framed by practical men, for practical purposes, declared in its preamble,—

"To provide for the common defense, to promote the general welfare, and to secure the blessings of liberty;" and was mainly designed to create a government whose functions should be adequate to the protection of the common interests of all the States, or of two or more of them, which could not be maintained by the action of the separated States. That in strict accordance with this object, the revenues derived from commerce were surrendered to the general government, with the express understanding that they should be applied to the promotion of those common interests.

2. That among these common interests and objects were—1st. Foreign Commerce, to the regulation of which, the powers of the States severally were confessedly inadequate, and 2d, internal trade and navigation, wherever the concurrence of two or more States was necessary to its preservation, or where the expense of its maintenance should be equitably borne by two or more States, and where, of course, those States must necessarily have a voice in its regulation; and hence resulted the Constitutional grant of power to Congress, "to regulate commerce with foreign nations and among the States."

3. That being thus possessed both of the means and of the power which were denied to the States respectively, Congress became obliged by every consideration of good faith and common justice to cherish and increase both the kinds of commerce thus committed to its care, by expanding and extending the means of conducting them, and of affording them all those facilities and all that protection which the States individually would have afforded, had the revenue and the authority been left to them.

4. That this obligation has ever been recognized from the foundation of the government, and has been fulfilled partially, by erecting light-houses, building piers for harbors, breakwaters and sea-walls, removing obstructions in rivers and providing other facilities for the commerce carried on from the ports on the Atlantic coast; and the same obligations have been fulfilled to a much less extent in providing similar facilities for commerce among the States; and that the principle has been most emphatically acknowledged to embrace the western lakes and rivers, by appropriations for numerous light-houses upon them, which appropriations have never been questioned in Congress as wanting constitutional authority.

5. That thus by a series of acts which have received the sanction of the people of the United States and of every department of the Federal Government, under all Administrations, the common understanding of the intent and objects of the framers of the Constitution in granting to Congress the power to regulate commerce has been manifested and has been confirmed by the People, and this understanding has become as much a part of that instrument as any one of its most explicit provisions.

6. That the power "to regulate commerce with Foreign Nations and among the States and with the Indian tribes," is on its face so palpably applicable in its whole extent to each of the subjects enumerated equally and in the same manner, as to render any attempts to make it more explicit, idle and futile, and that those who admit the rightful application of the power to Foreign Commerce, by facilitating and protecting its operations by improving Harbors and clearing out navigable rivers, cannot consistently deny that it equally authorizes similar facilities to "Commerce among the States."

7. That "Foreign Commerce" is dependent upon internal trade for the distribution of its freights, and for the means of paying for them, so that whatever improves the one, advances the other; and they are so inseparable that they should be regarded as one.—That an export from the American shores to a British port in Canada is as much foreign commerce as if it had been carried directly to Liverpool, and that an exportation to Liverpool neither gains nor loses any of the characteristics of foreign commerce, by the di-

rectness or circuituity of the route, whether it passes through a custom-house on the British side of the St. Lawrence, or descends thro' that river and its connecting canals, to the ocean, or whether it passes along the artificial ramifications and natural streams of any of the States to the Atlantic.

8. That the general government by extending its jurisdiction over Lakes and navigable rivers, subjecting them to the same laws which prevail on the ocean, and on its bays and ports, not only for purposes of revenue, but to give security to life and property, by the regulation of Steam Boats, has precluded itself from denying that jurisdiction for any other legitimate regulation of Commerce. If it has power to control and restrain, it must have the same power to protect, assist and facilitate, and if it denies the jurisdiction in one mode of action, it should renounce it in the other.

9. That in consequence of the peculiar dangers of the navigation of the Lakes, arising from the want of Harbors for shelter and of the Western Rivers from snags and other obstructions, there are no parts of the United States more emphatically demanding the prompt and continued care of the Government to diminish those dangers and to protect the property and life exposed to them; and that any one who can regard provisions for those purposes as sectional, local and not national, must be wanting in information of the extent of the commerce carried on upon those lakes and rivers, and of the amount of teeming population occupied or interested in that navigation.

10. That having regard to relative population or to the extent of commerce, the appropriations heretofore made for the interior rivers and lakes and the streams connecting them with the Ocean, have not been in a just and fair proportion to those made for the benefit of the Atlantic coast; and that the time has arrived when this injustice should be corrected in the only mode in which it can be done by the united, determined and persevering efforts of those whose rights have been overlooked.

11. That independent of this right to protection of "Commerce among the States," the right of "common defense" guaranteed by the Constitution, entitles those citizens inhabiting the country bordering upon the interior lakes and rivers, to such safe and convenient harbors as may afford shelter to a Navy whenever it shall be rendered necessary by hostilities with our neighbors; and that the construction of such harbors cannot safely be delayed to the time which will demand their immediate use.

12. That the argument most commonly urged against appropriations to protect "commerce among the States," and to defend the rights of "common defense" is founded on a practical distrust of the Republican principles of our Government, and of the capacity of the people to select competent and honest representatives. That it may be urged with equal force against legislation upon any other subject, involving various and extensive interests.

That a just appreciation of the rights and interests of all our fellow citizens, in every quarter of the Union, disclaiming selfish and local purposes, will lead intelligent representatives to such a distribution of the means in the Treasury, upon a system of moderation and ultimate equality, as will in time meet the most urgent wants of all, and prevent those jealousies and suspicions which threaten the most serious danger to our confederacy.

13. That we are utterly incapable of perceiving the difference between a harbor for shelter and a harbor for commerce, and suppose that a mole or pier which will afford safe anchorage and protection to a vessel against a storm, must necessarily improve such harbor, and adapt it to commercial purposes.

14. That the revenues derived from the imports of foreign goods, being the common property of the people, and the public lands being the common heritage of all our citizens, so long as these resources continue, the imposition of any special burden on any portion of the people, to obtain the means of accomplishing objects equally within the duty and competency of the General Government, would be unjust and oppressive.

15. That we disavow all and every attempt to connect the cause of internal trade and "Commerce among the States" with the fortunes of any political party, but that we mean to place that cause upon such immutable principles of truth, justice and constitutional duty, as shall command the respect of all parties, and the deference of all candidates for public favor.

16. That the revenues derived from the imports of foreign goods, being the common property of the people, and the public lands being the common heritage of all our citizens, so long as these resources continue, the imposition of any special burden on any portion of the people, to obtain the means of accomplishing objects equally within the duty and competency of the General Government, would be unjust and oppressive.

17. That this obligation has ever been recognized from the foundation of the government, and has been fulfilled partially, by erecting light-houses, building piers for harbors, breakwaters and sea-walls, removing obstructions in rivers and providing other facilities for the commerce carried on from the ports on the Atlantic coast; and the same obligations have been fulfilled to a much less extent in providing similar facilities for "Commerce among the States;" and that the principle has been most emphatically acknowledged to embrace the western lakes and rivers, by appropriations for numerous light-houses upon them, which appropriations have never been questioned in Congress as wanting constitutional authority.

In the course of the conversation, after listening to the difficulties of his own mind on the subject of religion, I asked him how he felt in reference to his servants. His reply shall be given as nearly as possible in his own words.

Said he, "I have reasoned with myself in this manner—it is true there are doubts in my own mind as regards the Bible, as to its telling what is to be the true state of man in the world to come. But notwithstanding my doubts, it is the part of wisdom for me to choose the safe side, at least, the safest side possible.

"Suppose, then, that the Bible should

not be true; what will be my situation? I shall have more to answer for myself than I can do—without having to answer for my servants. They are in my hand, and cannot have the gospel unless I give it to

them. So that if there be any truth in religion, I shall have to answer for them, their ignorance, and its consequent evils.

"And not only so, I know from my own observation, that even if there be no truth in religion, still it has a tendency to make servants better than they otherwise would be, more honest and faithful, so that in this respect I would be no *loser* but a *gainer* by giving them the gospel. So that at any rate the Bible is true or false, my safest and best plan, is to give them the gospel; and I have done accordingly.

"My first step was to put up a plain and comfortable house, expressly for religious worship. This is called the *Meeting-house*.

"It is true I live within a short distance of two or three churches, but knowing that my servants would be exposed to many temptations on the way, in attending these churches, I determined to have one at home.

"The next step was to engage the services of a minister of the Gospel, without so much regard to his *denomination*, as to his *piety* and *acceptability*. (The expense of this was from six to eight hundred dollars a year, but preaching will soon pay for itself on a plantation.)

"When the minister first came, I took my family and went with him to the meeting-house, where the servants had already been collected. I then spoke to my servants to this effect: You see what I have done for you—I have built this house—I have obtained a preacher—I knew if there be any truth in religion, I would be responsible if you do not have the Gospel. But now you will have to answer for yourselves if you do not obey what the preacher tells you to do. I have now done my duty to you, so that I will simply have to answer for myself.

"The minister then commenced and went through the religious exercises. But fearing lest some had been attracted to the meeting merely by its novelty, I remarked at the close of the meeting, that I expected all to be present on future occasions, unless hindered by sickness. Said I to them, you see you have precisely the same services as your master's family. We all attend here with you. Now after providing these privileges for you, it is nothing more than right that you should attend on them, and I shall require it of you, just as I do of my children. The services cannot injure you, and they may do you good.

"It is my fixed purpose therefore, to see that you always attend and in good season. And I will deal with you in reference to this matter, just as I do with my children. Sometimes they would rather stay at home and play, than go to church. Then I simply say to them, you *must* go, unless you are sick, and I will punish you if you do not obey me—and I

## POETRY.

### The Holy Land.

(In imitation of the well-known German 'Faithland'.)

BY GODEWIN BARNETT.

Where is the True, the Holy Land?  
Is it on mountains of Palestine?  
Is it where Mecca's minarets shine?  
Is it where Ganges flows divine?  
Not there, not there, that sacred strand;  
Not there the True, the Holy Land!

Where, then, the True, the Holy Land?  
Is it where Delphian laurels glow?  
Is it where Rome's fair myrtles blow?  
Is it where Erin's shamrocks grow?  
Not there alone on any strand—  
Not there alone, the Holy Land!

Where, then, the True, the Holy Land?  
Where love is law, and freedom, right;  
Where truth is day—and error, night;  
Where man is brave—and woman bright;  
'Tis there, 'tis there, that sacred strand—  
'Tis there the True, the Holy Land!

That is the True, the Holy Land,  
Where Mary doth the better part—  
Where Mary reposes in Christ's heart—  
Where Mary, thus with Jesus art;  
Oh! there! oh! there! on any strand—  
Oh! there the True, the Holy Land!

Oh! there the True, the Holy Land,  
Where man and woman, hand in hand—  
As God the work divine hath planned—  
Walk forth a free, a glorious race!  
Oh! there! oh! there, the sacred strand!  
Oh! there the True, the Holy Land!

Yes! there the True, the Holy Land,  
Where sovereign reigns fraternity—  
Where good is God, and love is free—  
Where sisters, brothers, all shall be:  
There is the land, where'er the strand,  
Which is the True, the Holy Land!

From the Columbia Washingtonian.  
My Husband who uses Tobacco.

BY LUDY.

He sits in his chair from morning till night,  
'Tis smoke, chew, smoke,  
He rises at dawn his pipe to light,  
Goes puffing and chewing with all his might,  
Till the hour of sleep. 'Tis his delight  
To smoke, chew, smoke.

The quid goes in when his pipe goes out,  
'Tis chew, chew, chew,  
Now, a cloud of smoke pours from his throat,  
Then, his mouth sends a constant stream  
afloat,  
Sufficient to carry a mill or a boat.  
'Tis chew, chew, smoke.

He sits all day in a smoke of fog,  
'Tis puff, puff, puff;  
He grows at his wife, the cat and dog,  
He covers with filth the carpet and rug,  
And his only answer when I give him a jog,  
Is puff, puff, puff.

Such a room, I'm sure, was never seen before,  
'Tis pipes, quids, pipes;  
Quids are scattered from door to door,  
With pipe stems the mantel covered o'er,  
Pig tail and fine cut strewn over the floor,  
'Tis pipes, quids, pipes.

The house all o'er, from end to end,  
Is smoke, smoke, smoke;  
In whatever room my way I wend;  
If I take his old clothes to patch and mend,  
Ungrateful perfumes will ever ascend,  
Of smoke, smoke, smoke.

At home or abroad, afar or near,  
'Tis smoke, chew, smoke,  
His mouth is stuffed from ear to ear,  
Or putting the stamp of a pipe so dear,  
And his days will end, I verily fear,  
In smoke, smoke, smoke.

### The Invalid.

BY W. D. GALLAGHER.

She came in Spring, when leaves were green,  
And birds sang blithe in bower and tree,  
A stranger, but her gentle mien  
It was a calm delight to see.

In every motion, grace was hers;  
On every feature, sweetest dew;  
Thoughts soon became her worshippers—  
Affection soon before her knelt.

She bloom'd through all the summer days,  
As sweetly as the fairest flowers,  
And till October's softening haze  
Came with its still and dreamy hours.

So calm the current of her life,  
So lovely and serene its flow,  
We hardly marked the deadly strife  
Disease forever kept below.

But Autumn winds grew wild and chill,  
And pierced her with their icy breath;  
And when the snow on plain and hill  
Lay white, she pass'd, and slept in death.

Tones only of immortal birth  
Our memory of her voice can stir;  
With things too beautiful for earth  
Alone do we remember her.

She came in Spring, when leaves were green,  
And birds sang blithe in bower and tree,  
And flowers sprang up and bloomed between  
Low branches and the quickening lea.

The greenness of the leaf is gone,  
The beauty of the flower is riven,  
The birds to other climes have flown,  
And there's an angel more in Heaven.

### Gentle Words.

It is not much the world can give,  
With all its subtle art,  
And gold or gems are not the things  
To satisfy the heart;  
But oh! if those who cluster round  
The altar and the heart,  
Have gentle words and loving smiles,  
How beautiful is earth!

Thanks to the Abolition band,  
Truth's dawning day-star gleams afar,  
And men are lifting heart and hand,  
Life-soldiers in this glorious war,  
To conquer prejudice, and raise  
The Negro to his manhood's place.

## MISCELLANEOUS.

### A SKETCH OF FAMINE.

Near the village of L——, in the southwest, there lived last year a widow named Sullivan, and her children. Her husband had been dead a year. He was a very honest, industrious man, and possessed a small cabin and potato garden, the rent of which he paid in labor, giving his master, "a strong farmer," four days work in the week, and having the remaining days at his own disposal. Returning one evening from the fields he caught a severe wetting, which brought on a "smothering of a cold." This, according to the custom of the country, he sought to expel by repeated draughts of strong whisky punch—a beverage regarded by the Irish peasants as an infallible panacea in all inflammatory diseases. Its effect, however, was to convert his illness into a raging fever, which shortly after ended in death. His widow, feeling the weight of care thrown on her, labored hard, with her eldest child, pretty, intelligent girl of twelve years, to avert the fate which seemed to threaten them—of entering the dreaded workhouse. So the widow rose early, and lay down late, and, nerfed by the strong affection of her work, working with such energy, that she managed, she said, "to keep the roof over their heads," and had at least two meals a day of potatoes and salt—seldom indeed accompanied by a bowl of thick milk. The two younger children regularly attended school, and the elder boy and girl were always busy, sometimes assisting their mother in making turf, a small quantity of which she had leave to cut in a neighboring bog; sometimes collecting manure on the roads, and bringing it home to spread on the potato garden. Whilst the eldest girl, who had learned to knit very neatly, made some profit by selling the gloves and socks which she manufactured in the winter evenings.

But this scene of humble peaceful industry was soon interrupted. The long bright days of August, 1846, were darkened through our land by the shadow of approaching famine. The blight which had fallen the preceding year on the potato crop had caused much distress and consternation; but the buoyant hopefulness of the Irish nature prevailed, and a general impression seemed to exist that the potato harvest would be abundant. Accordingly the roots were planted in the usual quantity, and in most places they sprang up with luxuriant promise. In the beginning of July the fields were green and flourishing, and the peasant's eye, as he looked on them, sparkled with joy. Before the end of the month, a mysterious blight fell upon them, in some places like a sudden stroke; the stalks drooped, the leaves were blackened, and the tubers ceased to grow. In August scarcely an uninjured plant was seen.

"What state, Jack, are your potatoes in," said a gentleman to a poor man, about the middle of that month.

"Indeed, your honor, they're rotten and black, and there's none of them there. God Almighty help us, for unless he looks down upon us, we'll all have to die."

"Indeed, nn'am," said a poor woman to me one day, showing a small heap of waxy potatoes, about the size of walnuts, which she had just dug. "You'd be a long time looking at them when they're boiled, before you would bring yourself to eat them."

At length even this miserable resource failed; the gardens were exhausted, and the state of the poor became worse daily. As the season advanced, their sufferings from want of food were aggravated by cold and nakedness. No class of persons suffer more severely than widows and orphans; at all times more helpless than their neighbors, they are now ready to perish, finding themselves without their "provider," as a head of a family is often called in Ireland, to labor for them on the roads. Poor Mrs. Sullivan and her children now often went to bed without having broken their fast all day. One by one their little articles of furniture, and then their clothes were parted with "to keep the life in them"; and one evening last December, when literally nothing was left in the house save a bundle of straw and a few sods of turf, they couched round their hearth, foodless and almost naked, to try and warm their shivering limbs by the flame of a small fire. The eldest boy was not among them, but present'ly he came in, holding a small package in his hand.

"Look, Mother," he said, "what I got. I went among all the neighbors to try for a taste of turnip or cabbage for ye all, but no one had anything to give me—they're dying of the hunger as well as ourselves—till at last old Paddy Kelly said he'd share a grain of black pepper with me that he had for himself; and he told me to mix it in hot water and drink it lying down, and it would be a fine thing agen the starvation."

This was accordingly done, and the hot mixture was divided among the family as their sole supper.

"Mother," said the eldest, "I heard some people saying to day, that there's still sea weed on the shore at Bantry. 'Tis no more than thirty miles off, and would n't it be better for us to go there and get some, than to die here? We could bite it and eat it, and it might keep us alive."

The mother sighed deeply. "God help us! 'tis all we have to do," said she. "In His name we'll set off to-morrow morning."

They did so; their cabin was completely empty, and their blighted garden useless, so they had nothing to leave behind or take with them. Slow and tottering were their steps, and often would they have fallen dead on the way, but for the occasional donations of bread and soup which they received at the few gentlemen's houses scattered through the country.

The work house was no longer open; it held already more than double the number of inmates for which it was designed, and the deaths had daily increased in a frightful number.

At length they reached the sea shore, and addressed themselves to collecting sea-weed. This, when boiled, becomes a sort of glutinous substance, on which it is possible to sustain life for a time. Oh! if our English brethren could only have seen the famishing eagerness with which they devoured thisretched substitute for food, having obtained leave of a kind cottager to boil it on his fire, they would not wonder at the importunate cries for help which reach their ears from starving Ireland.

We will not follow the miserable family through their wanderings during the bitter season of midwinter. Before the end of January the two younger children were dead,

and their mother, as she dug their graves, had scarcely power to weep. "Ye're happy now, darlings though the father that's before ye in heaven will hardly know the pale faces that looked so bright when he took the last look at ye."

"Mother," said Mary, "who knows but the angels will put their own beauty upon them while they're on the road with them to where father is. I don't think the little children's faces ever look pale in heaven."

In a day or two afterwards the mother was struck with fever, and the same disease began to gleam in the hollow eyes of her remaining children. They were travelling along a lonesome road, and just when their failing limbs refused to carry them further, they espied near them a half-ruined empty cabin. They crawled into it, and laid down together upon the wet mud floor. There they remained in burning fever, without strength to rise, or procure even a draught of water. After three days, the benevolent clergyman of the parish, whose purse, time and energies are devoted to the task of rescuing from death the perishing population around him, was passing by. No sound proceeded from the cabin, yet he entered it, and what a spectacle met his eyes!

The mother and daughter lay dead on the ground, and a colony of rats had commenced their loathsome banquet on the flesh of both. The boy was yet alive, but in a state of stupor, and already the horrid animals were preparing to prey on him also; the clergyman drove them away, and raising the boy's head, poured some drops of cordial down his throat. He revived, and his kind visitor, regardless of personal risk, bore him from the pestilential hole where he lay. With some difficulty he induced a neighboring farmer to afford him shelter, and send a man to bury the dead. Mr. —— took care to supply him with nourishment, and the boy is now recovering; but heart-rending were his pains and lamentations when he found himself alone in the world—all who had loved him gone.

I suspected him even then, but his horse did look badly, and I felt sorry for the fellow, so I consented on condition that he would not ask me to purchase it on his return. He thanked me very much, and said that, to prove he did not want me to buy the clock, he would give it to me if, on his return, he asked me to purchase it. So he set up the clock, and set it running, and gave me particular directions how to keep it in order.

"After the Yankee left us, every thing about the house was done by the clock. My wife regulated all her business by the clock. The meat was sent to the pot to boil at a certain hour, and dinner was always on the table just as the clock struck twelve.

"When the clock struck nine we all went to bed, and got up as the clock struck five.

"The preacher often preached at our house, because he could tell at what hour to commence, and when to stop, so as to let the people get home before dark. Every day some of the neighbors would stop at our house to learn the time of day. In short, nothing was done about the house without consulting the clock. My wife went so far as to say that when I was away from home, the clock was company for her."

"About six months afterwards I was sitting at my door one afternoon, when who should drive up but the Yankee clock pedlar.

"He said he had come for his clock, and had but a few minutes to stay, for he wanted to get as far as possible on his way again.

"You never saw such a hubbub as there was in our house. My wife declared she could not get along without the clock. She said that she would never know when to do anything. The children commenced crying; and begged me not to let the clock go.

"The Yankee stood by, only saying that he was in a hurry, and wanted to box up his clock as soon as possible.

"The short of the matter is, that I was compelled to buy the clock. I gave the Yankee thirty dollars in cash for it, and that took every dollar I had been saving for the last year to enter my hand."

What a pair of Andirons Cost.

"Peter," said my uncle, knocking the ashes from his pipe, and laying it on the corner of the mantel-piece, and then fixing his eyes on the andirons, "Peter, those andirons cost me one thousand dollars!"

"Dear me!" exclaimed my aunt.

"Oh, father!" cried the girls.

"Impossible!" said I.

"True, every word true. One thousand, did I say? Yes—two thousand—full two thousand dollars."

"Well, well," said my aunt, folding up her knitting for the night, "I should like to know what you are talking about."

My uncle bent forward, and planted his hands firmly on his parised knees, and with a deliberate air, which showed no doubt of his being able to prove his assertion, he began:

"Well, you see, a good many years ago, we had a pair of common andirons. Your cousin Letty says, one day, 'Father, don't you think those old andirons are getting too shabby?' Shabby or not, I thought they would hold the wood up as nicely as if they were made of gold. So I paid no attention to Letty. I was afraid she was growing proud. Soon after that, Peter," continued my uncle, "your aunt took it up."

"There it goes," interrupted my aunt; "you can't get along without dragging me in!"

"Your aunt took it up, Peter, and she said,

"Our neighbors could afford brass andirons, and were no better off than we were."

"And she said, Letty and her sister Jane were just getting old enough to drive, and the girls were getting too shabby."

"I'm sick and tired of this artificial way of doing things in these latter days."

"Why so, Major?"

"There is an eternal sight too much parade about everything that is going on."

"I was at a wedding last night—the daughter of an old and much esteemed friend was to be married, and I was so urgently invited, that I couldn't help going; there was so much fuss and parade that I was perfectly disgusted. I couldn't help comparing the proceedings where a couple was married at Lawrenceburg many years ago, when Indiana formed a part of the great North Western Territory. At that time the emigrants were mostly confined to the rich bottom lands of the water courses. Lawrenceburg was then a small village with a few log cabins. My father was acting magistrate for the district, and very promptly attended to the various duties of that office, in addition to which he was in the habit of doing a good deal of manual labor on his own hook."

"That was when you wasn't big enough to do much, Major?"

"Exactly, I was a tow-headed brat of some eight or ten years old, when the incident that I am about to relate occurred, but I remember all the particulars as well as though it occurred but yesterday. You see it was dinner-time one day in the fall of the year, when the old man being engaged in laying in a supply of wood for the winter, drove up his ox-team with a pretty solid load of fuel.

"Just then a young and unsophisticated couple entered the village, hand in hand, inquired for the 'Squire, and were duly directed to the house. The youth was barefoot, and wore a close, but clean, tow linen shirt and pants, and rough straw hat of home manufacture. His fair companion was dressed in blue striped cotton frock, pink cotton apron, fine bonnet, and coarse brogan shoes, without any stockings."

"These were their wedding dresses, and their severe simplicity and the thorough independence they manifested, made an impression upon my mind that will never be effaced."

"We came to get married," said the young man to the old lady, my mother, who was properly busy among the pots and kettles.

"That's very good business," said the old lady, smiling graciously, "though you appear to look rather young, but there's the 'Squire, just drive up, he'll split you in less than no time," so out she bolted, to give that important functionary due notice of the business in hand.

"I can't stop till I unload this wood," said the old man; "tell them to come out here."

"And out they came—the old man was on the top of the cart, and every time he threw off a stick he asked them a question. Before he was fairly unloaded, he had the youth's whole story, having ascertained the names, ages, and residence of the party, how long he had known the young woman, if he really loved her, was willing to labor honestly to promote her happiness, &c. The youngster gave simple and satisfactory answers to all the questions propounded.

In the meantime, the old lady, perfectly understanding Dad's way of doing things,

and they must be painted, of course—and to prepare them for paint, sundry repairs were necessary. While this was going on, your aunt and the girls appeared to be quite satisfied; and when it was done, they had no idea the old parlor could be made to look so spruce. But this was only a short respite. The old rug carpet began to raise a dust, and I found there would be no peace."

"Now, my dear!" said the old lady, with a pleasant smile, accompanied with a partial rotation of the head.

"Now, father!" exclaimed the girls.

"Till I got a new carpet. That again shaded the old furniture, and it had to be turned up and replaced with new. Now, Peter, count up, my lad: twenty dollars for the hearth, and one hundred for the mantel-piece, and thirty for repairs. What does that make?"

"One hundred